A SERMON OF S. CYPRIAN made on the Lordes prayer, that is to wytte, the Pater noster.

AN. M.D. XXXIX.

1534

TO THE RIGHT VVOR-
shypfull mayster Antony Deny esquier, Thomas Paynel sendeth gretynge.

THIS Sermon by me translated out of latine into englysh I dedicate vnto you, not so moch for instruction as for a token of the good mynd I beare you. For whā I consyder your syncere affection to god and his holy worde, your great fidelytie and dilygence towarde our moste gracyous souerayne lorde the kyng, your pure honest and lowly behauiour to all men in worde and dede, your faythful, wyse, and frendly councels, your continuall exhortations and perswasyons to vertue, your lyberall and moste gentylle nature, I can not chose but vehemently loue you, and therfore I ofte thynke what I haue, or howe I a poore man myght doo you any pleasure. wherefore suche thynge as I maye gyue, with my entier hartes loue I sende you. And as this my booke goeth on prayer, soo pray I, God sende you abundaunce of all welthe and good Fortune this newe yere.

The Sermon of saynte Cyprian made on the Paternoster.

THE PRECEPtes of the Gospell moste louynge bytherne, are none other thing, than diuine techinges, the foundacions of edifyenge hope, the sure groundes of foztifyenge faith, the nourysshmentes to cherysshe the harte, the stere to directe our iourney, and the firme defences to opteyne saluation, whiche pzeceptes whyle they instructe in erthe the apte myndes of the beleuers, they bzyng them to the kingdome of heuen. Goddis wyl was, that many thynges shuld be both spoken and harde by the pzophetes his seruantes: but how farre

greatter are thoſe thynges, that the ſonne ſpeketh, which the woꝛd of god, that was in the pꝛophetes, witneſſeth with his owne voyce: not nowe commaunding, that the waye be made redy foꝛ hym commyng: but commynge hym ſelfe, and openynge and ſhewing to vs the way, that we, that fyꝛſte were blynd and wandꝛyng in the darknes of deathe, beinge illumyned with the grace of his lyghte, and he beinge our leder and gide, may holde on our iourney to lyfe: whiche among other his helthful monitiõs and diuine pꝛeceptes, with whiche he allureth his people to ſaluation, he alſo gaue a foꝛme of pꝛayer, he monyſhed and inſtructed what we ſhulde pꝛay. He that made vs to lyue, taughte vs alſo to pꝛay, this dyd he of his benig-

Pſalm. 5.

nitie

nitie, whereby he vouchesaued to gyue and conferre other thynges, that whyle we in prayer and oryson, that the son taught vs, speke to the father, we may be the soner hard. He than tolde vs before, the howre commeth, whan the trewe worshyppers, shulde worshyp the father in spirite and trouthe, and hath fulfylled that he before promysed, that we, which of his sanctification haue receyued spyrite and trouthe, of his tradition also shall truely and spiritually pray. For what prayer can be more spiritual than that, that is gyuen vs of Christe, frome whome also the holy ghoste is sente to vs: what prayer maye do more with the father, than that, that the son, whiche is the veritie spake with his owne mouthe: in soo moche that

to praye otherwyse than he hathe taught, is not onely ignorannce, but also offence, seynge he hath set forthe, and sayde, Ye caste aslyde the comunandement of god, to the ende you wolde stablysshe youre own tradition. Therfore dere bre-
Matth. 15. thern, let vs pray, as god our master hath taught vs. It is a frendly and familyar orysons, to praye god of his owne, the prayer of Christe to ascend to his eares, the father wyll acknowlege the wordes of his sonne. Whan we make our prayer, lette hym that dwelleth within the breaste be in the boyce. And seynge that we haue hym as an aduocate to the father for our synnes, whan we synners pray for our offences, let vs bring forth the wordis of our aduocate.
Iohn. 1 For syth he saith: What so euer ye

wyll

wylle desyre of the father in my name, he shall gyue it you: than howe moch more effectually shall we obteyn that we are in Christis name, if we craue it with his own prayer: But suche as woll praye, let their wordis & prayer be lowly quiete and honest. Let vs thinke, that we stand in the syght of god. The diuine eyes must be pleased bothe with the behauyour of the body, and maner of speche. For as it is an impruident poynt, to make a clamorous noyse, so cõtrarywise it is conuenient, shamefastely to praye with sober and temperate prayers. Furthermore the lorde commandeth vs secretely to pray in priuie, secrete, or out places, ye in oure bedde chaumbers, whiche thynge dothe greately agree with our fayth, to thende that we shuld

knowe

knowe God to be presente euerye where, to here and see vs all, and with the fulnesse of his maiestie, also to perse and enter into secret and hydde places, as it is writen,

Hier. 23. I am god drawyng nere, and nat god afarre of. If a man were hid in priuie and secrete places, ergo shall nat I see hym? Do not I fyl

Pro. 15. both heuen and erth? And ageyn, The eies of god do beholde in euery place bothe the good & bad. When we com togyther with our brethern, and do celebrate diuine sacrifyces with goddis mynister, the priest, we must be myndefull of shamefastnesse and dyscipline, not to blaste abrode our prayers, with vnordered voyces, nor oure petition, soberly to be commended to god, we shuld cast out with tumultuouse ianglynge, for god he-

reth

reth the harte, and not the voyce. For we shoulde crye out to hym, whyche seeth oure thoughtes, the lord prouokyng and saying, what thynke you wyckednesse in youre hartis: and in an other place. And let all congregations knowe, that I am the sercher of the rains and harte. Whiche thyng Anna in the fyrst boke of kynges, bearing the figure of the church, obseruid and kepte, whyche not with a clamorous peticion, but styll and softly within the pryuye partes of her breast, prayd vnto the lorde. She spake with a hyd prayer, but with an open fayth: she spake not with voyce, but with harte, for so she knewe god herde, and she obteyned effectuallye that she desyred, bycause she ared faythfully. Holy scripture declareth what she sayd:

Luc. 5.

Hier. 17.

She

1.Reg.1. She spake in her harte, and her lippes moued, and her voyce was not harde, and god herd her. Also

Psalm.4. we rede in the psalmes: Speke in your hartes, and in your beddes, and remember your selfis. By Jeremye also, the same thynges the holy ghooste dothe perswade and

Hier.29. teache, sayenge: It behoueth the to praye to god inwardelye. But yet well beloued brethern, he that dothe pray, shuld not forget, after what maner in the temple the publycane prayed with the pharisee, his eies not vnsemely lifted vp to heuen, nor his handes insolently stratched out, knocking his brest, and acknowlegynge his secrete & hydden synnes, lamentably desyred succour of goddis meecy. But seinge the Pharisee stoode in his owne conceite, this man deserued

more

more to be sãctified, which so prai-
ed, that he had no hope of salua-
tion in his innocẽcy, sythe no man
is innocente, but confessynge his
synnes, he humbly prayde, and he
that forgyueth the humble, harde
his prayer: The whiche thinges
the lord in his gospel putteth and
sayth: Two men went vp into the Luc. 18.
temple to pray, the one a pharisee,
and the other a Publycane: The
pharisee stode, and prayed by him
self after this maner: God I thãk
the, bicause I am nat as other mẽ
vniuste, robbers, adulterers, as
this publycane. I faste twyse in
the weke, I gyue the tythes of al
what so euer I possesse. But the
publycane stoode afarre of, and
wolde not lyfte vp his eies to he-
uen, but knockid his brest, saying
God be mercyfull vnto me a syn-
ner,

ner. I telle you this manne went
downe mooze iustyfyed into his
Luth. 23. hous, thē he the pharisee. Foz who
so euer exalteth hym selfe, shall be
humbled, and who so euer wolle
humble hym selfe, shalbe exalted.
Whiche thynges dere bzetherne,
we lerning of the diuine lesson, af
ter that we knowe how we ought
to pcede to pzaier, we must know
alsoo, the lozde instructynge vs,
what we shulde pzay, thus sayth
he, pzaye ye.

Our father, whiche art in heuen, halowed
be thy name.
Thy kyngedome come.
Thy wyl be done in erth, as it is in heuen.
Gyue vs this day our dayly breade.
And forgyue vs our tresspaces, as we for=
gyue them that tresspas agaynst vs.
And let vs not be ledde into temptation.
But delyuer vs from euyll. Amen.

Aboue all thynges, the teacher of peace, and mayster of vnitie, wyl not singular & priuate prayer to be made, that whā any prayeth ẏ he shuld not onely pray for hym selfe, we say nat, My father, whi che art in heuen, nor Gyue me my dayly bread. For there is no man that desyreth to haue his synnes forgyuen hym aloone, or prayeth for hym selfe alone, that he shulde nat be led into temptation, and de lyuered from euyl. Our prayer is publyke and common, and whan we pray, we pray not for one, but for all the people, for we all be but one. The lorde of peace and may= ster of concorde, whiche taughte vnitie, wolde oone to pray soo for all, as he hym selfe bare al in one. This rule of prayer, the thre chil= dern inclosed in the fornes of fire

ob=

obſerued, agreing and accoꝛdyng in pꝛayer and conſente of ſpirite. ẅhiche thynge the trouthe of diuine ſcripture declareth, & whan it teacheth howe they pꝛayd, it giueth example, whiche in our pꝛaiers, we ought to folowe, that we
Daniel. 5. may be ſuche as they were. Than (ſayth, the ſcripture) they thꝛe as out of one mouth, ſang an himne, and bleſſed the loꝛde. They ſpake as out of oone mouthe, and yet Chꝛiſte had not tought theym to pꝛay, and therfoꝛe to theym pꝛayinge, their woꝛdes were effectuall and toke place, foꝛ their peaſyble, ſymple, and ſpirituall pꝛayer, deſerued to be accepted of god. And ſo we fynd, that the apoſtels with the diſciples pꝛayid after thaſcention of the loꝛde. They were all,
Act. 2. ſayth the ſcripture, of one mynde,

and

and continuynge in prayer, with the womē, and Mary the mother of Jesu, and with his bretherne. They being of one mynde persevered in prayer, declaryng bothe the instance and concorde of their prayer. For god whyche maketh the inhabitantes of one mynde in the house, admitteth none into the diuine and eternall house, but suche as are of one mynd in prayer. But what be the misteries of the lordis prayer, most dere brethern, how many, how great, how brefely gathered togither, but in vertue spirituall, howe copious and abundant: that there is nothing omittid, that is not in our praiers and orysons, comprysed in this compendiouse heauenly doctrine. Thus sayth he, pray ye, Our father whiche arte in heauen. The man that Psal. 67. Matth. 6.

is

is renewed and borne ageyn, and restored to god by his grace, sayth in the fyrst place, Father, bycause he begynneth nowe to be his sonne. He came (sayth the scripture) into his owne, and his owne receyued hym not, But as many as receyued hym, to theym gaue he power to be the chylderne of god, which beleue in his name. Therfore he that beleueth in his name, and is made the chyld of god, must forth withall begyn both to gyue thankes, and acknowlege him selfe to be the chylde of god, whan he nameth his father to be in heauen, god. He woll also among the first wordes of his byrthe declare hym selfe, to haue forsaken his erthely and carnall father, and to begyn to haue hym his only father, that is in heuen, as it is writen: They

Ioan. 1.

that

that say to the father and mother, I knowe the not, & they acknowleged not their children, they haue kepte thy preceptes, and haue obserued thy testamēt. Also the lord in his gospel commaundeth, that we shulde calle no man father in erthe, bycause we haue one father whiche is in heuen. And to the disciple, that shewid, that his father was deade, he sayde: Suffre the deade to burye the deade. For he sayde, that his father was deed: sythen they that beleue, haue a lyuynge father. Nor we ought not dere bretherne, to marke and consyder this onely, that we shuld call hym father that is in heauen, but we ioyne therwith, and say, Oure father, that is of them that beleue of thē that by hym bd sanctifyed, and with the natiuite of spiritual

Matt. 23.

Matth. 8.

grace restored, beganne to be the chyldren of god. Whyche voyce also doothe wrynge and sharpely touche the Jewes, whych not only vnfaythfully despised Christe, forshewed to them by the prophetes, and to them fyrst sent, but also cruelly slewe hym. The whiche Jewes can nat nowe call god father, sythen the lord confoundeth and reproueth them, sayeng: You
Joan. 8. are of the father the dyuelle: and after the lustes of your father wyl ye do, for he was a murderer frō the begynnynge, and abode not in the truthe: bycause the truthe is not in hym. And by Esaie the prophete god disdaynyng crieth out:
Esay. 1. I haue begottē children, and exalted them, but they haue despised me. The ore knowith his lord, & the asse his masters stable, but Israell

rael knoweth not, and my people hath not vnderstand, out vpon ye synfull nation, people full of synnes, wycked seede, vngracyouse childerne. you haue forsaken the lorde, and haue prouoked him the holy one of Israel to indignatiō.

To whose rebuke and shaame, whan we Christians pray, we say, Our father. bycause he hath begon to be ours, and hath lefte to be the Jewes father, which forsoke him. For a synfulle people can nat be his chylde, but they, whose synnes are forgyuen, be callyd chylderne, and to theym euerlastynge ioye is promysed, oure lorde hym selfe sayenge: Who so euer dothe synne, is the seruant, of synne, as for the seruant, abydeth not in the house forcuer, but the sonne abydeth for euer. But howe greate is Joan. 8.

the gentylnesse of the lorde: howe plentiful is his fauour & goodnes towarde vs: That so wolde haue vs celebrate our prayer in goddis sight, that we shuld cal god, fader and that as Christ is the sonne of god, so we also shoulde be cleped the chyldren of god. Which name none of vs durste ones touche in prayer, but if he had permitted vs soo to praye. Therfore deere bretherne, we ought to remēbre and knowe, that whan we cal god, father, we oughte to behaue vs as chyldren of god, that as we take a pleasure to haue god our father, so he maye be pleased to haue vs his chyldren: we shoulde behaue vs as the temples of god, that it myght appere, that god dwelleth in vs. Ne our dedes shoulde not vary from the spirit, that we that

haue

haue begunne to be heuenly and
spirituall, shulde thynke nor doo
but heuenly and spiritualle thyn=
ges. For god hym selfe saythe: I 1. Reg. 2.
wyll glorifie theym, that glorifie
me, and he that despiseth me, shal
be despised. Also the blessed apo= 1. Cor. 6.
stel in his epistell sayth: ye are not
your owne, for ye be bought with
a great price: glorifie and beare
god in your body.

¶ After this we saye, Halowed be
thy name, not that we desyre of god
that his name shulde be halowed
by oure prayers, but we aske of
him, that his name maye be halo=
wed in vs. For of whome is god
sanctified, whiche hym selfe san=
ctifieth other: but bicause he saith
Be ye holy, for I am holy, therfore Leuit. 20.
we desyre and pray, that we, that
are sanctified in baptysme, maye

perseuer & abyde in that we haue
begun: and this daily we pray for.
For truly we had nede to be dayly
sanctified, that we, whiche synne
dayly, might pourge our synnes
with continuall sanctifycation.
But what this sanctification is,
that god vouchsaketh to giue vs,
1. Cor. 6. the apostelle declareth, sayenge:
Nother fornicatours, nor Idoll
worshippers, nor brekers of wed-
locke, nor weakelynges, nor abu-
sers of them selfes with mākynd,
nor theues, nor the couetous, nor
dronkardes, nor sclanderers, nor
cursed speakers, nor extorcioners
shall inheryte the kyngedome of
god. And suche haue you ben, but
ye be washed, ye ar made righte-
ous, ye are sanctified in the name
of oure lorde Jesu Christe, and in
the spirite of our god. Ye saythe,

we

we be ſanctified in the name of our lorde Jeſu Chriſte, and in the ſpirite of our god. That this ſanctification ſhulde remayne in vs, we pray: and bycauſe god our iudge menaſſeth the healed and the relyued of hym, to ſinne no more now leſte he ſhulde be worſe handled, we make this continuall prayer, this we craue bothe daye & nyght, that the ſanctification and viuificatiō, that is goten by the grace of god, might be kept by his protection.

There foloweth in this prayer, Thy kyngdome come. We deſyre alſo, that his kyngedome be repreſented vnto vs, lykewyſe as we aſke that his name maye be halowed in vs. For whanne doth not god reigne? or whan begynneth his reigne, which alway was, and

euer shalbe: We desyre our kyng
dome to come, of god to vs pro=
mysed, and with the bloudde and
passion of Christ gotten, that we,
which before serued in the worlde,
may afterward reigne with Christ
rulyng, lyke as he promyseth and
Mat. 25. sayth: Come ye blessed of my fa=
ther, take and receyue the kynge=
dome, whiche is prepared for you
from the beginnyng of the worlde.
Truely it may be, dere bretherne,
that Christ hym selfe is the kyng
dome of god, whiche dayly we de=
syre to come: whose commyng we
couete soone to se. For seyng that
he is oure resurrection, and that
we ryse agayn in him: so likewise
he may be vnderstande the kyng=
dome of god. For in hym we shall
Heauenly and erthly kyngdom. reigne. And we do well, to desyre
the kyngdome of god, that is,
the

the kyngdom of heuen. For there is also an erthely kyngdome. But he that now forsaketh the worlde, is greatter than the honours and kyngedome therof: and therfore he that dedicateth hym selfe to god and Christe, desyreth not the erthely, but the heauenly kyngdome. We had nede to pray cõtinually, leste we falle frome the heauenly kyngedome, as the Jewes dyd, to whom it was fyrste promysed, as oure lorde hym selfe manyfestely proueth: Many (sayethe he) shall come from the easte and west, and shall reste with Abraham, Isaac, and Jacob, in the kyngedome of heuen. But the chylderne of the kyngedome shall be caste out into vtter darknesse, there shalbe wayling and gnashynge of tethe. He sheweth this, bycause the Jewes Matth. 8.

were afore chyldern of the kyng-
dome, as longe as they continued
to be the chyldren of god. But af-
ter the name of the father ceassed
amonge them, theyr kyngedome
ceassed withall. And therfore we
chrystians, whiche in our prayer
haue begonne to call god, father:
do also praye, that the kyngedom
of god may come to vs.

¶ We adde therto and saye, Thy
wyll be done in erthe, as it is in heuen,
not that god shuld do that he wol,
but that we may do that god wol.
For who withstandeth god, but
that he may do what he wol? But
bycause the dyuelle withstandeth
vs, that our myndes in all thyn-
ges, and in euery act obeyeth nat
god, we praye and desyre that the
wylle of god maye be done in vs,
whiche to the ende it may be done

in

in vs, we haue nede of Goddes wyll, that is, of goddis helpe and protection: for no man is stronge of him selfe: but is sure and safe by the indulgence and mercye of god. For god declaryng the infirmitie of man, whiche he bare him selfe, sayth: Father, if it be possible, let this cuppe passe from me. Matt. 26
And gyuynge an exaumple to his disciples, that they shulde not do theyr owne, but goddis wylle, he added therto sayinge: Neuerthelesse, not as I wylle, but as thou wylte. And in an nother place he saythe: I discended not from heuen to do myn owne wyll, but his that sente me. Joan. 6.
If that the sonne was obedient to doo the fathers wyll: Howe moche moze oughte the seruaunt to be obedient to do goddis wyll? Saynte Johñ also 1. Joan. 2
lyke

lykewyse in hys epistle exhoztethe and instructeth vs to do the wylle of god, sayenge: Se that ye loue not the wozld, neither the thinges that are in the wozld. If any man loue the wozld, the loue of the father is nat in hym. Foz all that is in the wozlde, is the luste of the flesshe, the luste of the eies, and the pryde of lyfe, whyche is not of the father, but of the concupiscence of the wozlde, and the wozld passeth awaye, and the luste therof. But he that doth the wyll of god, abydeth foz euer, lyke as god abydeth foz euer. He that woll abyde foz euer, must fulfyl the wyll of god, whiche is eternalle. The wylle of god is, which Chryst both taught and fulfilled: humilitie in conuersation, stablenesse in feyth, myldnes in wozdes, ryghtoulenesse in

dedes

dedes, mercy in wozkes, discipline in maners, not to knowe to do iniurie, and to suffre wzonge done, to lyue quietly amonge bzethern, to loue god with all the harte, to loue hym bycause he is the father to feare hym bycause he is god, to esteme nothynge aboue Chzyste, foz he estemed nothing aboue vs, to cleaue to his charitie inseparably, & to sticke to his crosse strongly and faythefullye, whan foz his name and honoure there is anye stryfe: to shewe constancy in wozdes, that we confesse hym with: and sure truste in question, wherwith we assayle other: pacience in dethe, wherto we contende, this is to wylle to be heire wyth Chzyste, this is to do goddis commaunde ment, this is to fulfyll the wyll of the father. We desyze the wylle of

god

god to be done in erthe as it is in heuen: bothe whiche apperteyne to the conſummation of our wyll and ſaluation. For ſythen we poſſeſſe a body of the erth, and a goſt of heuen, we be erthe and heuen, and in bothe, that is, bodye and gooſte, we praye, that the wyll of god be doone. Trewely there is a wraſtlyng betwene the fleſhe and the ſpirite, and ſtryuinge oone ageynſte the other, they dayly contende together, that we cannot doo the thynges that we wolde: while the ſpirite ſeketh for heuenly and diuine thynges, the fleſhe coueiteth erthly and worldly thinges. And therfore we erneſtly deſyre, that betweene theſe two, by the ayde and helpe of god, agreement may be made, that whan the wylle of god is fulfylled bothe of the

the spirite and the flesche, the soule whiche by hym is borne agayne, may be saued. Whych thynge the apostel Paule playne and openly declareth with his owne boyce: The flesche (saythe he) lusteth agaynste the spirite, and the spirite agaynst the flesche. These two are so contrarye one to the other, that you can not do what thinges that ye wolde. The dedes of the flesche be manyfeste, whiche are, adulteries, fornications, vnclennes, fylthy wantonnesse, idolatry, witchcraft, murder, hatred, contention, spite, wrath, prouocation, debate, heresye, enuye, dronkennes, glottony, and suche lyke, which I tell you before, as I haue tolde you, that they whiche do such thinges, shall not possesse the kyngedome of god. But the fruit of the spirite Galat. 5.

is Charitie, ioye, peace, long ſuf-
ferynge, feythe, mekeneſſe, conti-
nence, chaſtite. And therfoze daily
yea continually we pzaye, that the
wyll of god be done concernynge
vs, bothe in heauen and in erthe,
Foz this is the wylle of god, that
erthely thynges ſhuld gyue place
to heuenly, and that ſpiritual and
diuine thynges, ſhulde pzeuayle.
It may alſo be thus vnderſtande
dere bzetherne: that bycauſe god
commandeth, ye and monyſſheth
vs to loue our ennemies, and alſo
to pzay foz them that pſecute vs,
we ſhulde pzaye foz them that be
as yet erthy, and haue not yet be-
gun to be heuenly, that touchyng
them the wyl of god may be done,
whiche Chriſt fully dyd, in cõſer-
uynge and renewynge man. Foz
ſythen he called his diſciples not
erthy,

erthy, but the salte of the erth, and the apostell calleth the fyrste man of fyme of the erthe, erthy, the seconde of heauen, heauenly: with good cause we, whiche oughte to be lyke god the father, that maketh his sonne to ryse vppon the good and bad, and sendeth rayne vpon the iuste and iniuste, shulde so praye and desyre (god admonishynge) that we myghte make prayer for the helthe of all men. That lyke as in heuen, that is, in vs by our faythe, the wylle of god is done, that as we shuld be of heuen, so euē in erth, that is in them beleuynge, the wyll of god maye be done, that they, whiche as yet of theyr fyrste byrthe, be erthye, borne of water and the holy goost may begynne to be heuenly. Matth. 5. 1. Cor. 15. Matth. 5.

¶ Procedyng forth in our prayer

we aſke and ſay: Gyue vs this daye our dayly breade, whiche ſaieng may be vnderſtād ſpiritually and ſimply: for bothe the vnderſtandynges with diuine vtilitie, profytte vnto ſaluation. For the breade of lyfe is Chriſt, and this is not euery maus breadde, but it is oures. And lyke as we ſaye, our Father by cauſe it muſte be vnderſtande, he is father of theym that beleue: ſo we cal hym our bread. For Chriſt, whoſe bodye we touche, is oure breade. This bread we aſke dayly to be gyuen vs, leſte we, that be in Chriſte, and receyue dayly his precious body, by ſome greuouſer offence chaunſynge, whyle we be accurſed out of the churche, & not communicating, ſhulde be prohybited from that heuenly breadde, and ſhulde be ſeparated from the

Luc. 14.

Matth. 6.

body

body of Christe, hym selfe before shewyng and monyschynge: I am the breade of lyfe that descended from heuen. he that woll eate of this breade, shall lyue for euer. The breade that I woll gyue for the lyfe of the worlde, is my flesche. Therfore whan he saythe, he that woll eate of this bread, shall lyue for euer, it is than manyfest, they lyue, whiche touche his body, and receyue it by the right of communion: soo contrary wyse it is to be feared and prayed for, leste while one accursed out of the churche, is separated from the body of Christ he remayne farre from saluation, hym selfe threatnynge and saying, Excepte ye eate the flesche of the sonne of man, & drynke his bloud, ye shall haue no lyfe in you. And therfore we aske daily our breade,

Johan. 6.

Eodem.

Eodem.

that is, Chryſt to be gyuen to vs, that we, that abyde and lyue in Chryſte, ſhulde not departe from his ſanctification and body.

It may alſo be thus vnderſtād, that we, whiche haue forſaken the wōlde, and by grace of ſpirituall feythe, haue caſte away the riches and pompe therof, woll deſyre onlye oure meate and foode, ſeinge Chryſt woll vouchſafe to inſtruct vs and ſaye: He that woll not forſake all that he hath, canne not be my diſciple. He that hathe begūne to be Chriſtis diſciple, forſakynge all that he hath, after the wordes of his mayſter, ought to aſke his daily foode: ne we may nat extend the deſyres of our petition to any longe tyme. For Chriſt ageyn preſcribeth and ſaith: Be not ye careful for the morowe: for the morow

Luc. 14.

Matth. 6.

ſhall

shall care for it selfe. Euery daye hath inough of his own trauaile. Therfore Christis disciple skylfully asketh his dayly foode: whiche is prohibited to be carefull for the morowe. For it is bothe contrarye and repugnant in it selfe, that we shuld desyre to lyue longe in this worlde, whiche prayer, that the kingedome of god may quickly come. And so the blessed apostel monisheth, forsynge & strengthyng the stedfastnes of our hope and faithe: Nothynge (sayth he) we brought into the worlde, and truely we can carye nothyng out. Therfore hauyng foode and rayment, let vs be content therwith. For they that woll be ryche, falle into the temptation and snares of the dyuell, and into many noysom lustes, which drowne a man into

1. Timo. 6

distruction and damnation. For couetousnes is the roote of all yuels: whiche, some moch desiring, haue rounne to wrecke frome the faythe, and tangled theym selfes with many sorowes. He teacheth not onely, that ryches shoulde be despised, but also that they be perylous, and that in theym is the rote of blandysshynge yuelles, the blyndnes of mans mynde, begyling with pryuie deceyt. Wherfore Christe reprouynge the foolysshe ryche man, that had set his mynde on his worldly substance, & reioyced in him selfe for the great abundance of his fruites, saythe in the gospell: Thou foole, this nyghte shall they require thy soule frome the, than whose shall those thynges be that thou haste prepared? The fole that shuld dye the same

Luce. 12.

night

nyght, retoysed in his fruites, and he, whose lyfe nowe fayled, was carefull for abundance of foode. But Christe teacheth a contrarye lesson, that he that wol be perfect, Matth. 19
muste selle away all that he hath, and deale it amonge poore men, and make hym a tresure in heuen. This man (saith Christ) foloweth him, and the glorie of his passion, whiche is expedite and lyght apparayled, not wrapped and loded with houscholde stuffe, but leuse and at lybertie, his goodes and substãce sent afore to god, he also foloweth after. To the which that eche of vs may ꝓpare him selfe, he lerneth vs to pray, & to knowe after what maner our prayer ought to be. For no ryghtous man can lacke his dayely foode, sythe it is Prou. 10.
writen: The lorde kylleth not the

soule of a iuste man with hunger.
Psal.38. And agayne: I haue ben yonger, and nowe am olde: and haue nat sene the iuste man forsake, nor his sede seke theyr breadde. Also the lorde promyseth and saythe: Be not ye carefull, sayeng: what shall we eate, or what shall we drinke, or wherwith shall we be clothed? For those thinges the hethen people seke. But your heuenly father knowethe, that ye haue neede of those thynges. Seke ye fyrst the kyngedome of god, and the rightuousnes therof, & all these thinges shall be ministred vnto you. To them that seke the kyngdome and rightuousnes of god, al those thynges he promyseth to be ministred. For sythen all thynges be goddes, he that hath god, lacketh nothynge, yf he hym selfe be not wan-
Matth.6.

wantyng to god. So for Daniel, Deute.14
by the kynges commaundemente
inclosed in the lyons denne, a dy-
ner from heauen was prepared,
and he the man of god dydde eate
among the hungry wyld beastes,
that hurte hym not. So Helyas 3.Reg.17
in his flyght was fed, and in wil-
dernes by rauens and byrdes mi-
nistrynge and bryngynge to hym
meate, he was norished in perse-
cution. O detestable crueltie of
mans malyce, the wylde beastes
forbeare to doo hurte, the byrdes
bryng fode to nourishe, men prac-
tise wyles, and cruelye demeane
them selfes.

¶ After all this we praye for our
synnes, sayeng: And forgyue vs our
trespaces, as we forgyue them that tres-
pas agaynst vs. After helpe of fode,
forgyuenesse of synne is desyred,

that he that is fedde of god, may lyue in god, hauynge reſpecte not only to this preſent and tempozal, but to the eternal lyfe, to the whyche he may come, if his ſynnes be forgyuen, whiche the lozde callith dettes, lyke as in his goſpelle he ſayth: I haue forgyuen the all thy dette, bycauſe thou prayedeſt me. Matth. 18

But howe nedefully, howe prouidently, and howe holſomly be we admonyſhed, that we be ſynners, whiche be compelled to praye foz our ſynnes, that while forgiuenes is craued of god, the mynde maye remember his conſcience. Foz to the ende no man ſhulde ſtaude in his owne conceyte, as though he were an innocent, and extollynge hym ſelfe, ſhuld perylſhe the moze he is inſtructed & taughte, that he ſynneth dayely, ſythen he is com-

maunded dayely to praye for his
synnes. And thus fynallye Johñ
in his epistell admonysheth vs, 1. Johan. 1
sayeng: If we saye that we haue
no synne, we deceyue our selues,
and the truth is not in vs. But if
we woll confesse oure synnes, the
lorde is faithfull and iuste, whiche
wol forgyue vs our sinnes. Both
these he hath comprysed in his epi-
stell: that we oughte to praye for
our synnes, and that we shall ob-
teyne forgyuenes whan we praye.
And therfore he saith, god is faith
full to forgyue synnes, holdynge
the faith of his promise. For why
he that taught vs to praye for our
sinnes, hath promised, that fatherly
mercy and forgyuenes shulde fo-
lowe. He hath ioyned and added
therto a lawe, constraynynge vs
with a certayn condition and pro-
mise

mise, that we shulde so desyre our
synnes to be forgiuen vs euen as
we forgiue theym that tresspas a-
geynste vs: Knowynge well, that
it cannot be obteyned, that we
aske for our sinnes, except we wol
doo the lyke to them that tresspas
agaynste vs. And therfore in an
Matth 7 other place he saithe: With what
measure ye mette, with the same
shall it be mesured to you agayn.
And he the seruaunt, whiche after
his lord hadde forgyuen hym all
his duetie, wolde not forgyue his
felowe, was trowen into pryson.
Bicause he wold not gentilly for-
giue his felowe, he loke that that
his lord had courteisly giuen him:
Whiche thynges Chryste in his
preceptes more strongly, and with
more vigour of his sharpe iudge-
Marc. 11. ment, forbolde vs: And whan ye
stande

stande to praye (sayth he) forgiue, yf ye haue ought against any mã, that your father also whiche is in heuen, may forgiue you your trespasses: but if you wol not forgiue, no more woll your father that is in heauen forgyue your offences. There is no excuse for the, at the day of iudgement, whanne thou shalt be iudged after thyne owne sentence: and that thou hast done, that shalt thou suffre. For god cõmandeth, that such as loue peace, concorde, & to liue in vnitie, shuld dwelle in his house: and suche as he made vs in our seconde natiuitie, suche he woll vs beinge borne againe, to perseuer: that we whiche haue begunne to be the childrẽ of god, shuld remain in the peace of god, and we that haue one spiritie, shoulde be of one minde and

intent:

intent: for ſo god receyueth our ſacrifice. He commaundethe the ſtryuer, retournyng from the altare, fyſt to reconcile hym to his brother, that with prayers commynge from an harte, that loueth peace, god may be pacified. Our peace and brotherly concorde, and the people knytte togyther in the vnitie of the father & of the ſonne, and of the holy goſte, is a ſacrifice hyghly acceptable vnto god. For god regarded not the gyftes and
Genes. 4. offerynges that Abill and Cayne the fyrſt, offred vp in ſacrifice, but he behelde theyr hartes, that he ſhulde pleace hym with his gyfte, that pleaſed hym in his hart. The peaſible and iuſt Abell innocently offrynge vp his ſacrifyce vnto god, taught all other, whan they offre theyr gyft at the altare, ſo to

come

come with the dzede of god, with a symple harte, with the lawe of iustice, with the peace of concozd. He that was suche in the sacrifice of god, was afterwarde wozthily made a sacrifyce to god: that he fyrste shewyng a pzofe of martirdome, with the glozy of his bloud tasted the lozdes passion, the whiche had in hym bothe iustyce and peace. Suche the lozde crowneth, such at the day of iudgement shal with the lozde be reuenged. But he that is at debate and strife, and lyueth not in peace with his bzetherne (lyke as the blessed apostle & holy scripure witnesse) though he shuld be slayne foz the name of Chzyst, yet coude he not escape the crime of dyssention. Foz as it is wzitten: who soo euer hateth his bzother, is a mankyller: & a man

1. Johan. 3

slear

sleer commeth not to the kynge-
dome of heuen, that he may lyue
with god. For he can nat be with
Chryst, that had rather be the fo-
lower of Judas than of Chryste:
What maner synne is it, that can
nat with the baptisme of blouddé
be washed awaye? What faute or
offence is it, that can nat be pur-
ged with martyrdome?

¶ This also our lord necessarily
werneth vs, that in our prayer we
shulde saye: And let vs not be ledde
into temptation. In the whiche part
it is sheweth, that our aduersarye
can nothynge do ageynst vs, with
out god before permytte hym: to
the ende that all our feare and de-
uotion, and obseruation, shulde
be conuerted to God. For in oure
temptations the fende hathe noo
power, without it be gyuen hym
of

of god, as holy scripture proueth, whiche sayth: Nabuchodonosor, the kynge of Babylon came to Hierusalem, and cõquerid it, and god gaue it into his hande. Power is gyuen to the dyuell ageinst vs, after as our synnes be, as it is wrytte: Who gaue Jacob and Israel to them to be trodē vnder foote and spolyed? Dyd not god, ageynst whome they synned, and wolde nat walke in his ways, nor here his lawes, therfore hathe he brought on them the wrath of his displeasure? And agayne, of Salomon synnynge and leauyng the commandementes and wayes of the lorde, thus it is wrytten: The lorde rayled an aduersarye vnto Salomon. 4.Reg.24. Esay.42. 3.Reg.12.

¶ Power is gyuen agaynste vs two maner of wayes: eyther for

our punishment, when we offend, or elles for our glorie, when we be proued: lyke as we see doone on Job, god declarynge and sayng, Beholde, all thynges, what so euer he hath, I gyue into thy handes, but beware thou touche hym not. And Christ in the tyme of his passion, saith in the gospel: Thou shuldest haue no power on me, yf it were not gyuen the from aboue Whã we pray, that we fal not into temptation, we be admonished of our infirmitie and weakenes, while we so pray, to thend no man shuld extolle hym selfe, that noo man shuld proudely & arrogantly take any thing vpon him, that no man shuld repute it his owne glorie, eyther of confessyon, or of passion, sithen our lord hym self teachynge humilitie, sayth: Watche

Job. 1.

Johan. 19

Marc. 14

and

and pray, that ye fal not into temptation, The spirite is wyllynge, but the flesh is weke: so that when an humble and lowly confessyon goth before, and al togither ascriued vnto the lorde: what soo euer in lowly wyse, with feare and honour of god is asked, of his mercy he woll graunt vs.

¶ After all these thynges, in the fynyshynge of our prayer cometh this clause in a briefe collection, concludyng all our petitions, and prayers. For in the laste place we saye: But delyuer us from euyll, comprehendynge all aduersities, that our enneimye endeuoureth to doo agaynst vs in this worlde: frome the whiche a trustye and sure defence may be, yf god woll delyuer vs, yf we humblye prayenge and tenderly beseechynge hym, he woll

vouchesafe to helpe vs. When we say: Delyuer vs from euyll, there remaynethe nothynge nowe that ought to be farther asked, when we shall haue ones desyred the protection of god agaynst yuell: whyche being opteyned agaynste all thynges, that the dyuell and the worlde worketh, we may stand sure and safe. For wat dreede of the worlde is to hym, to whom in the worlde god is the defendour? What meruail is it, dere brethern if the prayer be suche, whiche god taught, whiche as a maister most worthye, hath abreuiate all oure peace with his helthefull worde? Nowe this thing was before told by the prophete Esaye, whanne he beinge replenyshed with the holy
Esaye. 10. goost, spake of the maiestie and pitie of god: A worde consumyng

sayth

(sayth he) and breuiatynge in iu-
stice : for god shall make shorte
his worde in all the roundnesse
of the erthe. For whan the worde
of god, our lorde Jesus Christe,
came to all men, gatherynge to-
gyther bothe the lerned and vn-
lerned, to euery kynde and aege,
he gaue preceptes of saluation:
he made a compendyous worke
of his preceptes, bycause the me-
morie of the lerners shoulde not
be greued in the heuēly discipline
but shulde quickly lerne that that
shuld be necessary to the pure and
symple faith. So whan he taught
what euerlasting life is, in a great
and diuine briefenes, he compre-
hended the mistery of lyfe, saying:
This is the lyfe euerlastyng, that Johan.17
they know the, to be the only true
god, & whom thou hast sent, Jesu

Christ. Also when he gatherid out of the law & prophetes, the fyrst & chiefest preceptes: Harke (he said) Israell, thy lorde god, is one lord onely. And thou shalte loue thy lorde god with all thy harte, with all thy soule, & with all thy myght and power. This is the fyrst, and the seconde is lyke to this: Thou shalt loue thy neyghbour as thy selfe. In these two commaundementes hange al the lawe and the prophetes. And agayne he sayth: What so euer you wold that men shulde do to you, euen so do ye to them. This is the lawe and the prophetes. And the lorde hath not taught vs with onely wordes to praye, but also with dedes: he himselfe ofte prayenge, and with the wytteneſſe of his owne exaumple shewynge vs, what we oughte to

Deuter. 6

Math. 7.

do,

do, lyke as it is wryten: He was goynge into wyldernes and prayinge. And agayne: He went into a mountayne to praye, and was all nyghte in his prayers. Nowe if he prayed, that was without synne, howe moche more ought synners to praye? And yf he watchynge all the nyght longe prayed continually, howe moche more ought we to watche in the nyghte and busily praye? The lorde prayed and made petition, not for hym selfe: for what shuld an innocent praye for hym selfe? but for our offences, lyke as he hym selfe declareth, where he sayethe to Peter: Beholde, Sathan hath desyred, that he myghte syfte you euen as wheate: but I haue prayd for the, that thy feyth fayle not. And afterwarde he prayed the father for

Luc. 9. Mat. 14. Marc. 6. Luc. 22.

Iohan.17 all sayinge: I praye not for these onely, but also for those, whiche throughe theyr worde shall beleue on me, that they all maye be one, lyke as thou father art in me, and I in the, that they also may be one in vs. Great is the benignitie and mercy of the lorde for our saluation, that was not contented to redeme vs with his bloud, but more ouer wolde vouchesafe to pray for vs. But se what he desyred in his prayer, That lyke as the father and the sonne be one, soo we also shuld remayne in that Vnitie, wher by we maye well perceyue, howe gretly he offendeth, that breaketh that vnitie and peace, seinge the lorde prayed for it, wyllynge to haue his people knytte to gether in one: knowynge full well, that Discorde cõmeth not to the kyng-

dome

dome of god. But whan we stand to praye, dere bretherne we muste watche, and with all the hole hart applye our selfe to prayers. All worldely and carnall care muste be laid apparte, ne the mynd shuld cunne on no other thing than that that is prayed for. And therfore the priest before he prayeth, with a preface prepareth the mindes of his bretherne, sayeng. Sursum corda, vp the hartes: that whan the people answereth, Habemus ad dominum, we haue to the lorde: he is admonyshed, that he shulde thynke on none other thing than on the lord. Let the breaste be shutte agaynste the aduersary, & open to god onely: ne he shulde not suffre the enemie of god to approche nere hym in the tyme of prayer: For often tymes he cometh priuely, and entreth

treth in, and ſubtilly deceyuynge, drayweth our prayers frome god: to thend we ſhuld haue one thing in our hartes, and an other in our wordes. whan the mynde & ſenſe, and not the ſounde of the voyce, muſt pray to the lorde with a ſyncere intention. For what a ſluggyſshe ſlouthfulneſſe is it, to be withdrawen and caught with pyuyſshe and prophane thoughtes, whan thou ſhuldeſt praye to the lorde, as thoughe there were any other thynge, that thou ſhouldeſt more thinke vpon, than that thou ſpeakeſt with god: Howe deſyreſt thou to be herde of god, whanne thou canſt not here thy ſelfe: woldeſt thou haue god myndefull of the in thy prayer, whan thou remembreſt not thy ſelfe: that is, not to be beware vtterly of thyne

enneuy

ennemie, that is, whā thou prayst the lorde, to offende the maiestie of god with thy negligent praier: that is, to watche with the eyes, and slepe with the hart: where as a chrysten man ought to watche with the harte, whanne he slepeth with the eyes. Lyke as it is writ-
ten in the name of the Churche in the Canticles: I slepe, and myn harte waketh. Wherfore the apo-
stel carefully and warely warneth vs sayenge: Continue in prayer, watchynge in the same, teachyng and shewyng vs, that they maye optein that that they aske of god, whome god seeth watchefulle in prayer. But prayenge, we ought not to comme vnto god with vn-
fruytefull and naked prayers. The petition is of none affecte, whan bareyn prayer is offred vn-
to

Cant. 1.

Coloss. 4.

Matth. 3. to god. For sithen that euery tree, that bryngeth forth no fruite, shal be hewen downe, and cast into the fyre, euen soo the prayer haupnge no fruite, whiche is not fertile in operation, canne not merite with god. And therfore the diuine scripture instructethe vs, sayinge:

Tobi. 12. Prayer is good with fastyng and almes dede. For he that at the day of Judgement shall rewarde vs for our workes and almes dedes, wolle also dayely here that prayer benygnely, whiche commeth to hym with good warkes. So Cornelius the Centurian, whan he prayed, deserued to be herde: he dyd greatte almes dedes amonge the people, aud was alwayes in prayer to god, before whom prayinge about. ix. of the clocke, stode an angell, yeldyng witnesse of his

workes

wozke, and sayinge: Cornelius, thy prayers & almes dedes haue ascended vp to the remembrance before god. The prayers do soone ascende vp to god, whiche the merites of our wozke do bryng vnto god. So the aungelle Raphaell was alway to Tobie praying and wozkynge a continuall wytnesse, sayenge: To reuele and aknowlege the warkes of god is moche honourable. For whan thou and Sara prayedst, I offered vp the memozie of your prayer before the syght of the clerenes of god. And whan thou symplye buriedst the deade, and bycause thou taryedst nat to rise, and to leaue thy dynar and wentest & buriedst the deade, and I was sent to tempte the, and agayne god sent me, to heale the, and Sara thy daughter in lawe.

Actuū. 10.

For

For I am Raphael one of the .vii. ryghtous aungels, whiche ſtande and ar conuerſant before the clere
Eſay. 58. nes of god. Alſo the lord, by Eſai admonyſheth and teacheth lyke thynges, ſayenge: Unknyt euery knotte of vnryghtuouſnes: vnloſe the ſtranglynges of wycked bargaynes: Let the oppreſſed go free, and diſparple al vnrightous thoughte. Deale thy bredde to the hungrye, and bryng the poore fatherles home into thy houſe. If thou ſee oone naked, clothe hym and deſpiſe not the houſehold ſeruauntes of thy ſede. Than ſhall thy lyght breake forthe in tyme, and thy garmentes ſhall ſoone aryſe, and ryghtouſnes ſhall goo before the, and the clerenes of god ſhall compaſſe the aboute. Than thou ſhalte crye out, and god ſhal

here

here the, whyle thou art speakyng he shall saye: Lo, I am here. He promyseth to be present, and to here, and to defende those, whiche vnknytte the knottes of vnright tousnes of the hart, and do almes dedes amonge the housholde seruauntes of god, accordyng to his p̄ceptes, whyle they here that god cōmaundeth to be done, they also meryte to be harde of god. The blessed apostle Paul, being holpe of the bretherne in the nede of tribulation, calleth the workes that were done to him, the sacrifices of god: I was (saith he) euen fylled, receiuyng of Epaphroditus those thynges, whiche were sent frome you, an odour of swetenes, a sacrifice acceptable and pleasant to god. For whan a mā taketh pitie on the poore, he playeth the vserer with

Phil. 4.

with god : and he that gyueth to the poze and nedy, gyueth to god, ſpiritually he doth ſacrifice to god an odour of ſwetenesſe. In celebzatynge pzayers we fynde, that the thze chyldern with Daniel, being ſtronge in feith, and victours in captiuitie, obſeruyd the thyzde, the ſyxte, and nynthe howze, as a ſacrainente of the Trinite, whyche ſhoulde be opened in the laſte dayes. Foz the fyzſte houre commynge into the thyzde, ſhewethe the perfecte nũber of the Trinite. Alſo from the fourthe, pzocedyng to the ſyxte houre, declareth an other Trinite. And whan from the vii. the. ix. houre is accompliſhed, by thyzde houres the perfecte tryuitie is numbzed: whiche ſpacys of houres, the true wozſhyppers of god, dyd lõge ſence ſpiritually deter-

determine, that they seruid to prai
er at certayne lauful and appoin=
ted tymes, and afterwarde, the
thynge was manyfest, to be some
tyme a sacrament, that tuste men
afore dyd so praye. For the thyrde
houre, the holy ghost came downe
vpon the disciples, whiche fulfyl=
lid the grace of the lordis promise.
Also Peter, at the. vi. houre ascen
dynge vp into the howse aboue,
was instructed bothe with sygne
and voyce of God, monysshynge
hym, that he shulde admyt al men
to the grace of saluation, when he
before doubted, whether he shuld
admyt and clense the gentyles or
no. And the lorde being crucified
at the howre of. vi. at. ix. of the
clocke, with his bloud dyd washe
away our synnes: and to thende
he myght redeme and reuyue vs,

he than with his paſſyon accom-
plyſched his vyctorie. But to vs,
dere bretherne, beſyde the howres
of prayng, of olde time obſerued,
bothe the tymes and ſacramentes
haue increaſid. For now we muſt
praye in the mornynge, that the
lordes reſurrection maye be cele-
brate with the mornynge prayer:
whiche thynge the holy gooſt dyd
notifie longe ago in the pſalmes,
ſayng: My kynge and my god,
Pſalm. 5. yarly in the mornynge to the lord
woll I pray, and thou ſhalte here
my voyce, Betime in the morning
I woll gette me to the, and wolle
intentiuely beholde the. And a-
geyne by the Prophete, the lorde
saythe: Yarly before the ſonne ri-
ſyng, they ſhall watche to me, ſay-
enge: Lette vs go and returne to
the lorde our god.

Alſo

Alſo whanne the ſonne gothe downe, and the daye fayleth, it is neceſſarye that we prayе ageyne. For, bycauſe Chriſte is the verye ſonne and the very day, the ſonne and the day of this worlde departynge, whan we pray and deſyre, that lyght maye come ouer vs ageyne, we craue the commyng ageyne of Chriſte, the grace of eternal light, to be giuen vs. That Chriſte is called the day, the holy ghooſte declareth in the pſalmes, ſayenge: The ſame ſtone, whiche the buylders refuſed, is made the hed ſtone of the corner: this is the lordis doinge, and it is meruaylous in our eies. This is the day, whiche the lorde hath made, le tte vs walke, and be ioyfull in it. Pſal. 117.

Alſo that he is callid the Sonne, the prophet Malachie doth wyt-

Malach. 3. nesse, sayeng: But vnto you, that feare the Lordes name, shall the sonne of rightousnes arise, and in his wynges is healthe. Nowe yt Christ in holy scripture be the very sonne and the very daye, there is no houre exceptid to christē mē, but that god ought to be ofte and alwaye adored: that we, whyche be in Christe, that is, in the verye sonne, and in the very day, shuld styl pray, and bryng the day to an ende with prayers: and whan the day is gone, and the nyght by alteration and course is come, it is noo dammage to them, that woll praye in the darke season of the nyghte. For with the chyldern of lyghte, the daye is in the nyghte. For whan is he without lyght, in whose harte is lyghte? Or howe pothe the sonne and the day fayle

hym,

hym, with whome the soune and the day Christe, is: We that be alway in Christ, that is, in the light, shulde not in the night cesse from prayer. Soo Anna the wydowe, without intermission praying alwaye and watchynge, persseuered in meritynge with god, lyke as it is written in the gospell: She de- Luc. 2.
parted not (sayth he) frō the temple, nyght and day seruynge god in fastynge and prayeng. Let the gentiles, ẏ̄ are not yet illumined: or the Jewes, which leauyng the light, haue remained in darknes, loke vp and se. We dere brethern, which be alway in the light of the lorde, whyche remember and vnderstand, what we haue begun to be sens we receyued grace, shulde recken the nyght for daye. Let vs beleue, to walke alway in ẏ̄ light,

we can not be hyndered with the darknes, whych we haue escaped: let no houre scape vs from prayer in the nyght, let no prayer be lost, through slouth and sluggyshnes. We, that by the mercy and goodnes of god, are spiritually newe made and borne ageyne, shoulde folowe that that we shall haue in the kyngdome of heauen, oonely day without any night. So in the night as in the light, let vs alway watche and pray, and gyue thankes to god. Also lette vs not here ceasse to pray and thanke hym.

FINIS.

7 JY 57

¶ Londini in ædibus Thomæ Berthelet typis impress. Cum priuilegio ad imprimendum solum.

ANNO. M. D. XXXIX.